THE

PACIFIC EXPOSITOR.

NO. 2.—AUGUST, 1860.—VOL. II.

JESUS CHRIST A LIVING FOUNDATION.

[Concluded.]

III.

Jesus Christ is a sufficient foundation. He is a living stone, one with God. No line of demarcation can be found between Him and God. In him we have a foundation infinite, circumscribed only by the immensity of the Godhead. In building the temple of Jerusalem, the first thing was to make the foundation sufficiently spacious and strong. As this could not be made of living stone, the solid rock,—stones were brought together of a size that would seem fabulous were they not existing; these were fused into one mass, as well as possible, by iron bands. Man could do nothing more. This foundation was very greatly superior to one of ordinary blocks of stone. How much better had the foundation been an entire rock; better still a mountain grand as Lebanon; better still a rock stretching its roots downwards wide as the world. Jesus Christ is our rock. Trace out the limits; tell us the extent. This foundation is not formed of fragments cut from a quarry; here are no masses welded, fused together, liable at some future time to be shaken to pieces by the convulsions of a judgment day. Here all is a living rock. Here is no vein or fissure; no patchwork like the righteousness which man's exertions would spread for the support of the soul; all like the "vesture that was without seam, woven from the top throughout,"

the vesture of his humanity the emblem of his righteousness; all faultless, all without blemish, without spot, without flaw. And what is the compass of this rock? Where is the depth? where the height? "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." *Job*, xi: 7. Take the wings of the morning to the utmost bounds of creation; and there, as you pause on the verge beyond which creature cannot go, you find the divine nature of this spiritual rock stretching beyond you into the immensity of an ocean the limits of which the aching vision of your spirit cannot hope to reach. Truly, therefore, "his righteousness is like the great mountains." *Ps.* xxxvi: 6. Than the great mountains nothing can be found more stable, more sufficient, on which to build any earthly structure. Than Jesus Christ nothing can be a more sufficient foundation on which to build a structure of happiness for the soul. Like the ladder seen by Jacob, his righteousness reaches to the heavens, and though the floods may rise high above the tops of the loftiest mountains, "Blessed is he whose transgression is forgiven, whose sin is covered. Surely in the floods of great waters they shall not come nigh unto him." *Ps.* xxxii: 1. Well might the Redeemer say, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"—the way of justification which I have established higher than your way of self righteousness. While all our righteousness is as filthy rags, his righteousness is round about us as the mountains are round about Jerusalem, which cannot be removed but abideth forever.

It is most important in laying a foundation to dig deep through all intervening things till we reach a rock. At the outset of his ministry Jesus insisted on this. The wise man built his house upon a rock; he did this by hearing the sayings of Christ and doing them. Around us are accumulations of doctrines and philosophy, the wisdom of ages; science, learning, deposits of man's fancies mingled with scripture truth, false religions, self-righteousness; all inviting us to take up the home of our sin-burdened souls on them, and rest there our hopes of eternal life. The true rock can be found only by digging through these. Systems made up of philosophy and poetry, ingenuity and metaphysics; of a little truth blended with much error; of self-righteousness, good works, and morality tinged with scripture principles just sufficiently to give it enough of a better appearance to deceive the soul; the hard ground of infidelity, the

gloomy depths of Atheism; all these the soul may be deceived to think sufficient without going further. They cannot stand when the rains descend, and the floods come, and the winds blow. With nothing better than these to stand on, what will you do amid the swelling of Jordan? Through all these you must make your way with toil, self-renunciation and tears, till you come to this living rock. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 *Cor.* iii: 11.

Do you hesitate to receive this as a sufficient foundation because you cannot see it with your bodily eyes? Tell me on what foundation this solid earth rests? this earth in the mass of which the mountains are but atoms? It is not enough to take up the language of philosophy and say that different attractions nicely adjusted keep it in its orbit. This does not remove the difficulty; this is not pointing out the upholding power. Survey the starry heavens where suns, each like our sun with its system of worlds, crowd on suns till they vanish in the distance into starry dust — tell me on what foundation they rest? Can they be upheld without a foundation? Impossible. The human mind is so framed that the law of our nature requires us to associate every thing with some basis on which it must rest. Surely the foundation that sustains this world, all yonder suns and worlds must be wider than the universe; its strength inconceivable in sustaining such limitless, such overwhelming masses. Its stability is such that those hosts of worlds and suns, the least of which is of a mass and weight beyond the grasp of human computation and human thought — all have been sustained there for ages of ages without the least aberration or jar. What is the foundation which is thus stable, thus strong? The scriptures alone tell. They assure us that this foundation is Jesus Christ, the Rock of Ages, the same on whom you are here urged to build. "All things were made by him." *John*, i: 3. "He upholdeth all things by the word of his power." *Heb.* i: 3. And in *Col.* i: 14, the Holy Spirit shows Jesus is a sufficient Redeemer, a sufficient foundation, by adding with emphatic repetition, "By him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him; by him are all things upheld." This glorious foundation on which the heavens and all their hosts of glorious intelligences, angels, cherubim, seraphim rest, must surely be a sufficient foundation on which to rest your soul.

IV.

Having thus found a sufficient foundation I wish to ask before building on it, will it last? Can it be shaken? Can it decay? Can it be overthrown? This, never. "The eternal God is thy refuge, and underneath are the everlasting arms." *Deut.* xxxiii: 27. Is there any thing else that is enduring? What is there on earth that does not moulder and decay? Is it the flower which springs up in the morning, and withers with the setting sun? Is it the bloom of spring, no sooner blown than blasted? Is it those friendships which when deemed most stable, are as the morning cloud and the early dew which passes away? Those loves which if in some solitary instance or two, able to stand the frosts of life, must at last perish when the hearts in which they burn are chilled in death? Is it the marble raised to their memory, and which in a few short years, even while the tears have not yet gone from our weeping eyes, is growing dark and illegible from decay? All, all is decaying; our youth, our beauty, our vigor, our names, our tombs; the powerful cities with walls of granite and gates of brass; the victor's marble, the column of triumph; the piles reared as the memorials and sepulchres of human vanity; all have mouldered down to dust.

> "The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherit, shall dissolve,
> And like the baseless fabric of a vision,
> Leave not a rack behind."

In the midst of all this, the soul like the weary dove sent forth from the ark, wings its lonely way between surging seas and lowering skies, where all is unstable, all in a state of unrest. Eden, from which it was sent forth, is closed. No entrance can be found there. The energies of the soul flag; its hope sinks. At length we see a bright light in the clouds; yonder rises dry land above the raging billows; it is higher than Ararat; it is the divinity whose righteousness is as the great mountains, He who is the Lord our righteousness. We lift up our eyes to those hills whence cometh our help; thither the sinking spirit with the wings of the heavenly dove flies away; there plucks the olive leaf of eternal peace with God through our Lord Jesus Christ. Like those mountains whereon alone the weary dove found rest, amid the universal change of earth, Jesus Christ alone towers to heaven above this angry tide of death, "The same yesterday, to-day and forever."—All else is unreliable; this living

stone, "this foundation of the Lord standeth sure." 2 *Tim.* ii: 19. Looking to Jesus, we cry with joyous trust "Thy righteousness is an everlasting righteousness." *Ps.* cxix: 142.

> "Swift to its close ebbs out life's little day;
> Earth's joys grow dim, its glories pass away;
> Change and decay in all around I see,—
> O thou who changest not, abide with me."

v.

As a living foundation, Jesus has in himself the spring of life, and imparts life to all who come in contact with him by building on him. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." *John*, v: 26. We build on him by resting on him in faith, by obeying his words. "He that heareth my words, and believeth on him that sent me, hath everlasting life." *John*, v: 24. The temples of earth, like that of Jerusalem, require a foundation of granite or marble. Man as a living soul, is built up a spiritual temple, and requires a spiritual foundation. Spirit can rest only on spirit. Jesus is the eternal Spirit, and becomes a suitable foundation in consequence of this his divine nature. This foundation was laid by his atonement. It is thus impossible to come in contact with Jesus without receiving a communication of life. The dead man was made alive by touching the bones of the prophet in the tomb; we are made alive by contact with Jesus in his death. It is as impossible to come within the influence of fire without a communication of heat — to come within the influence of the sun without receiving light, as to come in contact with Christ without receiving the influence and the light of eternal life. The eyes he touched received sight; the woman who touched the hem of his garment was healed; he touched the hand of Peter's wife's mother and the fever left her; he took by the hand the dead daughter of Jairus and straightway she arose; nay, so instinct with life is the energy proceeding from him, that not his touch, but his very breath gave to the inanimate clay of the first man a living soul; his simple words impart life to the dead even though like Lazarus locked in the most fearful embrace of the grave. In his words there is a living principle so powerful, that "all who are in the grave shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." *John*, v: 28.

There is a stone, the lodestone, which has the property of drawing

things to itself and of imparting even to hard and sluggish iron a kind of life which starts it from its sluggishness and makes it point tremblingly towards the northern sky, where so often amid the dreary darkness of winter blushes forth the light of the Aurora, the dawn of a hidden day. This living stone, Jesus Christ, has life in himself, and communicates this life to all who rest upon him, sending forth the currents of an influence which makes the heart of stone — the heart which is dead in trespasses and sins, which is hard as the hardest steel — makes this cold heart tremulous with a new life, and causes it when left to its own will unaffected by any of the disturbing influences of sin, to point with its affections toward its God, towards that light inaccessible and full of glory in which Jesus now dwells. The most refreshing springs often issue from mountain rocks; Jacob's well was cut from the solid rock; and from this living Rock gush the influences which — as he sat thus on the well, a fitting emblem of himself as the living foundation and the fountain of life — he promised that he would open in every soul believing upon him, "a well of water springing up into everlasting life."

VI.

This is the foundation "chosen of God" — by our Creator, by him who knows the wants of our nature as sinners, appointed as the place of rest for our souls and our hopes. His opinion is of the greatest importance. It should settle our decision in opposition to all other judgments to the contrary notwithstanding. What though it be rejected by men. Man is not to be our judge. If man reject it, this rejection cannot injure me, if I build my hopes here where God approves. God is to be our judge. And this judge has chosen Jesus as the foundation on which the guilty is to rest his hopes of pardon. He at whose bar we are to be tried, not willing that any should perish, but that all should receive eternal life, says — Go to Jesus Christ; put your interests into his hands; let him take unrestricted charge of every thing, and you shall be saved; every thing he does for you I will approve; I have chosen him for this office: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: This is my beloved Son, in whom I am well pleased." "Him hath God the Father sealed"; him hath the Father anointed. The name Messiah, Christ, was given him, that whenever heard, it might attest that he is the foundation of the sinner's hope, chosen of God. The whole history of redemption in the scriptures, is a record of acts showing he is the chosen

of God; the types pointed to him as the Messiah. The angels announced him at Bethlehem as chosen of God. His countless miracles pointed to him as chosen of God. The Father's voice at the baptism and at the transfiguration declared him chosen of God. Prophecy, for thousands of years, pointed to him as chosen of God. The great cloud of witnesses, the great multitude, which no man could number, of all nations and kindreds, and people and tongues — the many angels round about the throne, and the living ones and the elders, the number of whom was ten thousand times ten thousand and thousands of thousands, all hailed him as the chosen of God, saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." *Rev.* v: 12. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" *Rom.* viii: 31.

VII.

The spirit of the passage implies this is a foundation of one limitless precious stone. The precious stones of earth are its gems. Small as they are in size, nothing equals them in beauty, costliness or worth. A single diamond that can be worn in a coronet, is valued as the proudest ornament of kings. The wildest dream hardly ever imagined a temple so beautiful and belonging to one so powerful, that its foundation should be formed of these precious stones. What eye hath not seen, ear hath not heard, and the heart of man hath not conceived, God hath revealed unto us by his Spirit. After all the characteristics of this living foundation, that we have been considering, we are here told it is of one precious stone. So excellent, so beautiful, so transcendent is the nature of him on whom we are permitted to build the hopes of the soul, that while the granite masses of the everlasting hills are the emblems of his unchangeable stability, his preciousness can be spoken of only as that of a gem throughout — a gem which is the most precious gem of a world where all is so precious that the foundations and streets are of gold, and sapphires, and gems. Revealing to us these things, the Holy Spirit says, "I will lay thy foundations with sapphires; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of precious stones." *Isa.* xliv: 11. What is the foundation of the heavenly Jerusalem, the state of the Redeemed? Is it not the righteousness of Jesus Christ? Therefore, to show the precious-

ness of this righteousness, which is the preciousness of a divine nature, the Holy Spirit says, "The foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyist." *Rev.* xxi: 19, 20. So excellent is he whose righteousness is the basis of eternal life, that his footstool is of precious stones; for when they saw the God of Israel, there were under his feet as it were a paved work of sapphire stone, and the body of heaven in its clearness." *Ex.* xxiv: 10. Such is the preciousness of Jesus Christ that "no man knoweth the price thereof; neither is it found in the land of the living. It cannot be valued with the gold of Ophir, with the precious oynx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or pearls; for its preciousness is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." *Job*, xxviii: 13.

Were it possible for a man to build on a parcel of ground like that which Jacob gave to his son Joseph, which should not only have a well of living water cut from the rock, but should have beneath the ground inexhaustible mines of gold and gems, while above should flourish, as by the side of the river which went forth from the sanctuary seen by Ezekiel, "all trees for food, whose leaf shall not fade, neither the fruit thereof be consumed, and the fruit thereof be for food and the leaf thereof for medicine"; how could such a man ever want, ever be poor. Here, we build on the parcel of ground which a greater than Jacob gives to the sons of God; and while our foundation is that limitless precious stone, the Rock of Ages, it gushes with the waters of life; and over it, richer than the branches of Joseph's fruitful bough by the well, whose branches run over the wall, are clustering the fruits of that tree of life the leaves of which are for the healing of the nations. Truly this is a precious foundation. No wonder that when Bunyan's Pilgrim, sinking amid the river of death, found his feet on this rock, he cried to his despondingfellow pilgrim, "Be of good cheer, my brother; I feel the bottom and it is good. My foot is fixed upon that on which the feet of the priests that bare the ark of the covenant stood while Israel went over Jordan." Amid those deep waters in the valley of the shadow of death, the sinking soul of the saint has ever felt this foundation

good, precious. As sinking from earth, the dying saint feels his feet are on a rock, a living stone; and while the body is falling to pieces, while all around him is death, this touch communicates to his soul the invigorating influences of an eternal life; and makes him emerge from these depths of darkness a rising star brilliant with the beauty of a glorified immortality in the likeness of Jesus Christ. Said a dying believer, "I am weakness itself, but I am on the Rock.—Here my religion began, and here it must end." And another—"Christ in his person, Christ in the love of his heart, and Christ in the power of his arm, is the Rock on which I rest—and now, death, strike." Blessed be God for such a foundation as Jesus Christ. And again we will say with every energy of body and soul, "Thanks be to God for his unspeakable gift."

Precious as is this foundation; chosen though it is of God; it is nevertheless rejected by men. Prophecy foretold he should be despised and rejected of men; when he appeared among men the cry was, "Away with such a fellow from the earth"; and now where so many invitations have been given for so many years, how steadfastly do men refuse to come and build their hopes on Jesus.

There is however a day of trial nigh, a day when the windows of heaven shall be opened, and the floods come, and the winds blow, not as when Noah was in the ark; but such rains as that which beat upon Sodom, when upon the wicked God shall rain snares, fire and brimstone, and an horrible tempest; when there shall be great earthquakes, and the stars of heaven fall unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind; and the heaven shall depart as a scroll when it is rolled together; and every mountain and island be moved out of their places. Ye who are building on earth, where is your foundation now? Like that great millstone which the mighty angel cast into the sea, thus with violence shall your hopes be thrown down and shall be found no more at all. Like the Colossus of Rhodes, towering towards heaven, one of the finest monuments of human labor and skill, bearing in its hand a light-house which threw its rays far out over the stormy sea, but thrown down by an earthquake; thus all the structures of human toil and pride, however they may rise, though holding aloft the lights of learning, wealth, power, genius, and throwing their beams afar over the troubled waters of this heaving world—though bright as the stars of heaven—they must fall. But I heard a great voice from heaven, saying,—The foundation of the Lord standeth sure: Him that buildeth here, I will make a pillar in the temple of my God; and I will give him the morning star. G. B.

THE DAILY JOURNAL POISON.—A little mineral admixture in their daily bread, a little morbific quality in their daily milk, would be justly dreaded as tending to wear away the health; *yet the daily journal* enters your doors, distilling by little and little false, latitudinarian, and radical opinions. No marvel if you find your old age surrounded by sons who have made shipwreck of the faith. It is impossible to watch too affectionately the literature which comes into the hands of the young. If you desire them to be guarded and manly Christians, their pabulum must be truth. It is as certain of the mind as of the body, that whatever is taken into it should tend directly to its growth and strength; all that is otherwise, is noxious. Nutrition, moreover, is a gradual process, the result of repeated acts. If then the mind and character are to make progress and acquire firmness, there must be not slight and occasional, but regular and extensive study of God's revealed will. Thus, by promoting knowledge of truth and discouraging familiarity with falsehood, we may, under God's blessing, do much to protect ourselves against abounding infidelity.—*Dr. J. W. Alexander.*

GLANCE AT THE GREAT METROPOLIS.

THE city of London is one of the great wonders of the world. The events of a single day, as they transpire in the various phases of its society, are replete with absorbing interest. In no place, perhaps, on the face of the earth, are the contrasts of life more vivid. Luxury and health bask in one quarter, while poverty and squalor may be seen drawing out a miserable existence in another. Volumes have already been devoted to London, its scenes and incidents, and yet only half has been told. Mr. Mayhew has collected together many interesting facts, calculated to illustrate the lights and shadows of the British metropolis. At the last census, London contained 2,362,-236 souls, namely, 1,105,558 males, of whom 146,449 were under five years of age, and 1,255,678 females, of whom 147,173 were under five years of age. The unmarried males were 670,380, ditto females 737,871; the married men were 399,098, the wives 409,-731; the widowers were 37,080, and the widows 110,076. On the night of the census there were 28,598 husbands whose wives were not with them, and 39,231 wives mourning their absent lords. Last year the number of children born in London was 86,833; in the

same period 56,786 persons died. The Registrar General assumes that, with the additional births, and by the fact of soldiers and sailors returning from the seat of war, and of persons engaged in peaceful pursuits settling in the capital, sustenance, clothing, and house accommodation must now be found in London for about 60,000 inhabitants more than it contained at the end of 1855. London is said to be one of the healthiest cities in the world. During the last ten years, the annual deaths have been on the average 25 to 1000 of the population, in 1856 the proportion was 22 to 1000; yet, in spite of this, half of the deaths that happen on an average in London between the ages of 20 and 40, are from consumption and diseases of the respiratory organs. The Registrar traces this to the state of the streets. He says, "There can be no doubt that the dirty dust suspended in the air that the people of London breathe, often excites disease of the respiratory organs. The dirt of the streets is produced and ground, now by innumerable horses, omnibuses, and carriages, and then beat up in fine dust, which fills the mouth, and inevitably enters the air passages in large quantities. The dust is not removed every day, but saturated with water in the great thoroughfares, sometimes ferments in damp weather, and at other times ascends again under the heat of the summer sun as atmosphoric dust."

In London, Mr. Mayhew calculates that 169 people die daily, and a baby is born every five minutes. The number of persons, says the Registrar General, who died in 1856, in 116 public institutions, such as workhouses and hospitals, was 10,381. According to the latest Reports, there were in London 143,000 vagrants admitted in one year into the casual wards of the workhouses. Here we have always in our midst—107 burglars, 110 housebreakers, 38 highway robbers, 773 pick-pockets, 3,657 spoksmen or common thieves, 11 horse-stealers, 141 dog-stealers, 3 forgers, 28 coiners, 317 utterers of base coins, 141 swindlers, 182 cheats, 343 receivers of stolen goods, 2,768 habitual rioters, 1,205 vagrants, 50 begging-letter writers, 86 bearers of begging letters, 6,301 prostitutes; besides 470 not otherwise described, making altogether a total of 16,900 criminals known to the police.

Almost 20,000 persons are engaged in Sunday trading; the number of ragged children is nearly 30,000; the number of families living in one room is estimated as high as 150,000. It appears from a report by Mr. Goderich, officer of health in the parish of Kensington, that in a place called the Potteries, there are 1,147 human beings, and 1,041 pigs, congregated within a space of less than nine

acres, the present number of pigs being below the usual average. The dwellings of a large proportion of the inhabitants of this locality are mere hovels with shattered roofs and unglazed windows, the floor is below the level of the external soil, which has been raised by excessive accumulations of filth of all kinds, and the walls are at all times partially damp, and giving out pestilential gases, intolerable to those who have not been born among them, and fatal to the health of those who have. Another portion of the miserable population have converted old caravan bodies, removed in some cases from their wheels, into houses; others have no other dwellings than ruinous post chaise bodies, for which a rent of sixpence per week is paid. In one of the caravans eight persons dwell, among whom a child suffering from small pox was battling with death at the time of Mr. Goderich's visit, in March.

Such is a faint outline of the great metropolis. It may be said to constitute a world of itself.—*Exchange Paper.*

KIND WORDS.

"Kind words can never die,
Cherished and blessed;
God knows how deep they lie
Stored in the human breast,
Like childhood's simple rhymes
Said o'er a thousand times,
Aye, in all years and climes,
Distant and near.
Kind words can never die,
Saith my philosophy;
Deep in the soul they lie,
God knows how dear,"

Tokens of truth and faith may be very simple things. Gentle words, fitly spoken, an answering look, an extended hand — trifles like these, wished for, perhaps, more earnestly than one would dare to tell, are given, and taken, and numbered among life's treasures.

NEW INSTITUTIONS NEED HELP.

Case of Princeton College.—New institutions in new countries require assistance in the beginning. *Princeton College* collected, at its origin, benefactions from New England. It sent Tennent and Davies across the waters to ask help from the Dissenters of England,

and from the Presbyterians of Scotland and Ireland; and the $12,000 begged from our generous benefactors abroad, helped to put up the walls of old Nassau Hall. God has preserved those old walls to this day; they have defied two conflagrations, as if to retain a renowned standing memorial of the duties to the present generation in view of what, in the past, has been done for the mother institution. In the days of Dr. Witherspoon, the Trustees of Princeton College sent even to the West Indies in quest of funds. In our own day, the College has gone down to Virginia and the Carolinas for donations from her cherished sons. Can we wonder, then, that feeble Colleges elsewhere look to the churches still, and especially to the patrons of learning in the wealthier cities, for assistance in the extremities of their early history?—*Home and Foreign Record.*

THE SAINTS POSSESSING THE KINGDOM.

SERMON PREACHED IN CALVARY CHURCH, SUNDAY EVENING, APRIL 29, 1860,

By Rev. S. Woodbridge, Jr., D. D., Pastor of the Presbyterian Church at Benicia.

Until the time come, that the saints possessed the kingdom.—*Dan.* vii: 22.

Confident hope is a strenuous incentive to exertion. Hope is understood to include both desire and expectation; and just according to the warmth of one, and the reasonableness of the other, is the force of the motive. Hence, the constant necessity of holding up in the church of God, his glorious promises in regard to the future, and the propriety of our expectations respecting ultimate success and prosperity. There are so many discouragements in our way, the obstacles to our progress are so great, our own weakness so palpable, and the means at our disposal so disproportionate to the end to be accomplished, that we need continually to refresh our minds and hearts by turning to the origin of our strength, and ascertaining the positive intentions of the Most High.

In this course we are encouraged by the example and instructions of the most eminent believers of all ages. Refer, for instance, to the eleventh chapter of Hebrews, and observe how in that list of the worthies and heroes of the kingdom of God among men, their faith is the essential element of their greatness; faith, first accepting a coming Messiah, and then through him, looking for the redemption of the world and its conversion to God. Hence also the remarkable

close of that chapter. "These all having obtained a good report through faith, *received not the promise*"; that is, received not in their day the fulfillment of the promise: "God having provided SOME BETTER THING for us, that they without us should not be made perfect." That better thing was Christ, in whom the whole church was to be gathered and united; and then enter as one complete body into the full consummation of the kingdom. We thus behold believers of all ages, of all dispensations — patriarchal, Jewish, Christian —waiting for the time, and looking forward in eager expectation to the day of triumph.

We ourselves need such encouragements. Our numbers comparatively few; our strength small; our progress sometimes scarcely perceptible — sometimes indeed apparently retrograde; too many of our congregations struggling through years for bare existence; influences existing that tend to prevent mutual co-operation; unless we can look beyond ourselves, and discern our relationship to the great body of the church, we may well be discouraged. But when we bear in mind that our position is but upon an outpost of Zion; that behind and on either hand are mustering forces, such as no human power can finally resist; and that if we can but maintain our defences, and perform our duty, victory is as certain as that the Lord God Omnipotent reigneth; our case is discerned in a far different point of view. Even as individuals, we may be measured by the same standard. Our position may seem to be unimportant, our influence small, and yet we have a part in the great movement to subdue the world. In the strategy of a vast field of battle like that of Solferino, where more than one third of a million of men are arrayed, vast numbers are never brought to actual conflict; and yet are as necessary as those who meet the brunt of the assault. Withdraw one of those apparently inactive divisions, and the whole face of the field would at once be changed.

So in the church. Its field is the world. In all the open points for attack; in the cities and centres of influence; in those places from whence are to go forth the men and the women who are to give character to the coming generations; in ten thousand places in the advancing nations, the church of God is pushing forward the truth. By the school, by the press, by the pulpit she is urging men to turn from the vanities of sin to the living God. And not only by them; but by every Christian fireside, and family altar, and religious example, and pure, cheerful and beautiful life, and encouraging word and emotion and action, and innumerable instrumentalities of faith, hope and love, is she carrying on her glorious enterprise.

To you is committed this city, and the work here; and until God shall make plain your duty elsewhere, you are called upon to do what you can here.

And we do not work in vain. The seed may sometimes be for a long period hidden by the soil, but not one grain can be lost, and at length it will break forth unto vigorous life. For a generation sometimes in certain communities, the labors of the church have seemed inefficient, and yet afterwards there was an abundant harvest. The church is destined to fill the world; and doubtless, if faithful, we also shall stand in our lot at the end. If of their number, we shall be found in our place, when "the saints shall possess the kingdom."

The word saint is sometimes perverted by the Roman Catholics to signify departed believers eminent for holiness, and therefore departed to intercede between God and repenting sinners. In slang phrase it denotes persons zealous for a false religion; as Mormon saints. In the Bible the word is simply used to denote believers in Christ, whose sanctity is the all covering righteousness of the Redeemer. The kingdom spoken of in the text is that of the world. The statement is, that believers shall fill, and their influence control and sway the world.

Of the certainty of this event there are many confirmations: 1. It is a plain doctrine of the Holy Scripture. Look at the scope of the whole word of God. It is designed not only to set forth our relationship to the Most High, but also preëminently his plan of grace and redemption, which at a glance would be seen to be incomplete without ultimate success. When that is to be, we indeed cannot infer, for the times and seasons belong to God; but the final intention is evidently an essential part of the plan. Then again when we turn to particular passages, it would seem to be impossible for him more plainly to reveal the fact of the future success of his cause. "The knowledge of the Lord shall cover the earth as the waters the great deep." "There shall be no need of one saying to another know ye the Lord, for all shall know him from the least even to the greatest." "For the kingdom and dominion and greatness of the kingdoms under the whole heavens shall be given to the people of the Most High."

It is unnecessary to multiply the quotations of single passages, when the tenor of so many books of prophecy, of so many commands, of so many promises and encouragements indicates the same result. "After this manner pray ye"—and the burden of our prayers may be the measure of our hopes—"Our Father who art in

heaven, hallowed be thy name, thy kingdom come, thy will be done upon earth as it is in heaven."

2. Reason points to the same result from the prevalence of truth in the church. The tendency of the truth is ever upward, and the view entertained by mankind in this respect is clearly expressed by such proverbs as "the truth is mighty and will prevail." Unquestionably the history of the world has thus far illustrated the fact, that truth, especially when associated with some degree of error, may for a long period be obscured and lost to view. Yet the hidden force is never destroyed, but sooner or later will emerge and compel assent. In view of the present diffusion of knowledge, we do not see how the great principles of truth can ever again be vanished from view. No doubt there will be partial relapses into error, ignorance and superstition. But every movement of our race now is toward knowledge. Even error itself, as at present existing, is a science; and demands no common measure of knowledge and study and judgment on the part of those engaged in it. What could all those countless hosts that like successive waves rolled in upon, and destroyed ancient Rome, accomplish against the smallest state armed with the genius and skill of modern science? The sword of the barbarian struck as fierce a blow as that of the best legionary; but the weapons of savages are play things, when contrasted with the terrible munitions of civilization.

The whole world is agitated after knowledge. Even to maintain its own existence, every state and society must possess it. Principle, truth, knowledge, these are weapons no shield can turn aside or resist. Just here is the force of the church. Her doctrines are pure, are elevating; are exactly adapted to man's need, and his ruined condition; strengthen him to all duty; teach him self-denial, faith, patience, resolution; endow him with irresistible energy; open to him the career of immortality.

3. The course of Providence indicates the same results. Observe the vast increase of religious knowledge, both in countries nominally Christian and among the heathen. The close of the last century was a season of wide-spread infidelity. The influence of the French literature of the day had been widely diffused, had corrupted the minds of a vast multitude, and persons of common reading were generally of the impression that the religion of Christ had been proved to be false. In the majority of the popular publications of the day, religion was either carefully ignored, or spoken of with a kind of careless superiority, as something suitable for children and superstitious

persons. But now every thing is so changed, that he must be a very ignorant or a very reckless man in a religious point of view, who denies the validity of the Gospel.

It is within the memory of many now living, that the first religious newspaper was published: although religious magazines were of an earlier date. Now, how vast the circulation of religious periodicals. So also the great voluntary associations for the diffusion of truth had their origin in the present age — and yet already what an enormous influence they wield. The increasing number of distinguished and eminent ministers of the Gospel is another remarkable indication of the times. In nearly all our larger cities are found preachers of a truly exalted grade, intellectual and moral; and immense masses are attracted to their audiences. In all periods of the church, such men have occasionally arisen; but now, their increase in number and usefulness almost renews apostolic days.

Regard also the revival of religious literature. Treatises upon scriptural topics, volumes of sermons, discussion upon the doctrines or usages of the church, and interpretations of prophecy are widely circulated, and find numerous and attentive readers; while the more popular works of this character are caught up with amazing avidity. It is said that the first edition of Dr. Cummings' last work upon prophecy was exhausted in a single day. We may also advert to the increased interest entertained in meetings for prayer, in Sunday schools, and indeed in all the varied instrumentality employed for the diffusion of truth. And in this connection there may be particularly noted the increasing influence of Christian congregations, especially of the more distinguished. I am persuaded, that in our own State, no person can estimate the beneficial and happy influence of this very church and congregation. Of course this has been of the same general cast with that which is produced by any faithful, consistent, laborious congregation, whose example is a continued stimulus to virtue and piety. But with Calvary Church this is more. Its members and position, its liberality and devotion to the work and word of Christ, the character of its members and their position in society, and the superior attainments and position of the eminent servant of God who is your pastor,—may God preserve him in his absence from you, and speedily return him crowned with all temporal and spiritual blessings in the Redeemer — all these have produced a most impressive and beneficial effect throughout California; more indeed than any one could believe who had not observed the multitudes from widely separated localities and of divers interests attracted when in

San Francisco by this influence, and carrying it away with them to all our mountains and valleys. For my own part, a hundred and a thousand times when I have noticed these things, I have thanked Almighty God for the existence and success of Calvary Church.

We may also note the vast and increasing ratio of the additions to the membership of the church, as well as of that great congregation even larger than of those in full communion, who in feelings, conduct and belief are identified with the church, though not visibly within its fold.

Within the last fifty years, the communicants in the prominent evangelical churches in the United States have doubled their numbers in about fourteen years, the population of the country doubling in about twenty-five. Should these proportions continue to the end of the century — only fifty years — then, supposing the present number of communicants to be five millions, and the population of the country to be thirty millions, the proportion will be thirty-eight millions of communicants to ninety-five millions of people; or, deducting one-third of the latter for children, thirty-eight millions of the professors of Christ to sixty-seven millions of people; a majority of the adult population actually counted by profession with Christ's Church. Indeed we are perfectly safe in asserting that the present train of influences continuing their momentum, a protracted lifetime will not elapse, before the vast majority of the people in Christian lands will be fully identified with the Christian cause.

But, 4. Those influences are the essential element of success. "Not by might, nor by power, but by my Spirit saith the Lord of Hosts." No person can observe the present movements of the church without recognizing this divine element. It is not preaching, however cogent and persuasive, nor the prayer meeting, however earnest or pathetic the supplications, nor the Sunday school, however valuable, interesting and instructive; but all these, and all other means of grace, adopted and applied by the Holy Spirit, that produces the result of salvation. It is truly the day foretold by prophets and apostles, when this heavenly grace was to be diffused as rain upon the mown grass, and all men should see that the Spirit of God is our life, hope and power. "Oh! Lord revive thy work; in the midst of the years make known, in wrath remember mercy!" May God but continue to operate in the church as he has during the two or three years last past, and in half a century our land will have become Immanuel's; and in a century we shall be far on the way toward the millenium. The Lord hasten the day of his triumph!

Of that time itself, observe the peculiarity of the mode of expression adopted in the text. "Until *the time come*, that the saints possessed the kingdom"; where we observe definitions, appointment, intention. Two opposite errors exist in regard to the computation of the period of the principal events foretold in the word of God: one, that it is useless to make any inquiries respecting the times foretold in prophecy; the other, that we can determine the exact chronology of all important occurrences yet to take place. Prophecy is a history of the future; sometimes of long periods, sometimes of disconnected and isolated events. When dates are given in the sacred volume itself, they were doubtless intended to encourage enquiry; at the same time that we are carefully to distinguish between our own interpretation and the original letter of God's book. Numerous passages instruct us that sometime after the first coming of Christ, there should be a great apostacy called anti-Christ; sitting in the temple of God, changing the laws of the church, forbidding marriage, commanding to abstain from meats, and so on. This apostacy was to continue twelve hundred and sixty years, during which the church was to be persecuted, suffering and afflicted. Then the apostacy was to be overthrown, and an immense advance of piety to take place among men. This was to be followed by the second coming of Christ in the clouds of heaven, and the advent of the kingdom of final glory. All Protestant writers upon prophecy agree that this great apostacy is the papacy. Thus the Presbyterian Confession of Faith, chapter twenty-third, "Nor can the Pope of Rome in any sense be head of the Church; but is that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God." If then we can ascertain the date of the origin of the papacy, we can determine that of its overthrow — an event prognosticated to be coeval with that of the general success of the Gospel. But when we turn to ancient history, we find the advance of the Roman Catholic power so gradual that, although there are certain dates and facts clear and palpable, yet no person can say at what year, or even in what century, anti-Christ fairly usurped the place of the Redeemer. Many commentators, however, suppose that in the year of our Lord 606, the period may fairly be assumed to commence. At that time the Emperor Phocas governed the remains of the ancient dominion of Rome from Constantinople, and issued a decree, placing the Bishop of Rome over all churches, and establishing his authority as supreme in the church. It was however more than one hundred years later before the temporal

authority of the Pope was established; and not till A. D. 758 that he was declared supreme over all civil government, and Charlemagne received the crown of the Western Empire from his hand. If the first date be the commencement of the apostacy, its close is in the year 1866; if the last, then soon after the year 2000. Whatever view be taken of the subject, it seems apparent that we are not very far from the close of prophecy. Three or four great events — the last persecution, unless it has already occurred, the overthrow of the enemies of the Gospel, the millenium, the resurrection and final judgment, fill up the limit of the history of the world. Many things indicate that the commencement of the one thousand years of rule will be as soon as anticipated in the Jewish tradition, that it is in the seventh milliad of years of the world, or from A. D. 2000 to A. D. 3000, and some able writers believe that the day of ultimate success to the church is still nearer at hand. Had we an exact history of the church from the sixth to the ninth centuries, we could doubtless determine almost to a day the time of the redemption of Zion from bondage. As it is, we can only know that the season of warfare will not be greatly prolonged.

How important for us to realize the idea that our work is that of God; that it is his great kingdom we are striving to build up. In the midst of our labors and duties and pursuits, it is impossible for us to comprehend, or measure, or perceive the bearing of our work upon the cause in which we are engaged. It is a part of a mighty scheme, vast as the world, infinite as the atonement of Christ. God works with us, by us, and therefore should we earnestly strive to finish the task committed to us, not questioning the wisdom or goodness that hath placed us here, or devolved upon us our particular duties. "He that is faithful to the end, the same shall be saved."

While this subject elevates our work, it encourages us to expect glorious results. The very power of the Spirit of God is with the instrumentalities of Zion. Our labors in the congregation, the Sunday school, our daily duties in faith and patience shall not be in vain. "The kingdom of God can not be stationary; it must go forward and increase, and the essential element under God of that prosperity is the prayers and fidelity, and charity and endurance, and unwearied heartfelt devotion of Christ's people. No doubt we shall often meet gloom and discouragement, but if we only persist, we shall at length come to the clear shining of the land of Beulah.

We cannot do too much for Christ. This little narrow bound of life is the only time in which his great work for the world committed

to us, can be done. Oh then, whatever our hands find to do, let us do it with our might —"Until the time come that the saints possess the kingdom." Amen.

A DREAM OF HEAVEN.

I SEEMED in a dream to be in heaven. My whole nature seemed changed; and the body freed entirely from all the infirmities and remains of mortality, was no longer the dark, earthy, decaying thing I had been dragging about with me during the years of my sojourn on earth. It was formed of a material entirely new to me,— something of which I had before no conception, and which I cannot now accurately describe. No such element or material is now known to us in this world. It was as though there should be a material combining the solidity of the matter now forming our bodies, with the purity and transparency of light,— light clear as that of the moon in a perfectly clear sky, with all the purity of the light without any thing like brilliancy or glare. It was such a substance as moonlight might be supposed to be, were it possible to solidify it to the consistency of the material now composing our bodies. Of such a substance my body now seemed,—so pure, so transparent, so holy, so beautiful,— a beauty so rich and peculiar I cannot express it by anything better than by saying it was solid light. And it had the lightness, the airiness, the ease of movement peculiar to light. There was nothing like a sense of heaviness, of weariness, or any tendency thereto about it. I was capable of moving from place to place as though my body was light itself. And this body so peculiar in its texture and substance seemed to react on the soul imbedded in it, with a calm but exquisite degree of pleasure; the soul was relatively more refined, were the thing possible, than this body. Through this transparency, as it were, of the body, rays or reflections of beauty, and holiness, and divine glory, softly bright but not glaring, floated in peacefully on the soul, and excited the most deeply pleasurable sensations possible to be conceived. Indeed nothing so calmly exquisite can be conceived by any person on earth, who has not had some such dream as this. The whole body seemed like an atmosphere, as it were, of a new, peculiar kind encompassing the purified and glorified soul, and poured light and blessedness in on the heart, more richly pure than the eye as it now acts in admitting light into this earthy body. The soul and body, both thus "calmly bright and

brightly pure," acted and reacted on each other with a perfect harmony that gave a pleasure such as might be had, were it possible to have light in the greatest perfection, and perfect harmonies, and the deepest affections of the heart in perfect action,— all in unison like the different parts or instruments in a piece of music, and uniting in producing one exquisite tone after another of feeling in the inmost depths of the soul. My whole being seemed like an embodied joy or sound floating in an atmosphere of heaven. I am reminded by it of Shelley's lines on a skylark:

"Higher still and higher
From the earth thou springest,
Like a cloud of fire!
The blue deep thou wingest,
And singing, still dost soar, and soaring, ever singest.
In the golden lightening
Of the sunken sun,
O'er which clouds are brightening
Thou dost float and run
Like an embodied joy whose race has just begun.
The pale purple even
Melts around thy flight,
Like a star of heaven
In the broad daylight,
Thou art unseen, but yet I hear thy shrill delight
Keen as are the arrows
Of that silver sphere
Whose intense lamp narrows
In the bright dawn clear,
Until we hardly see, we feel that it is there."

So had I seemed to spring or rise higher and higher from earth, like a cloud of fire or light, and wing my way through heaven with a heart of praise gushing forth more light, full, joyous, and free than the melody of this heavenward bird of song,— giving forth praise, as soaring, and soaring as pouring forth praise. In the golden light of that world from which the sun had forever sunk, and around which the clouds of divine glory gather with a richness of which that seen around our evening sun is but the very faint foreshadowing, my being floated, ran like an embodied joy in the first flush of its career. The light of that blessed world, like the rich evening twilight, light without the sun, seemed to melt around me, genial, soft, assimilating, till I almost seemed commingled with it and a portion of it, like a star amid the light of day, felt to be there but hardly distinguishable, like the silvery moon fading in the clear, white dawn. Yet while thus moving with the perfect idea realized of pleasurable motion, I felt combined with it at the same moment, that of calm luxurious rest.

While thus standing, lingering, hovering amid such a landscape and under such a sky relatively adapted to such a body and being, I looked towards the entrance,— or edge, perhaps I might call it,— which was composed of the same kind of material with that forming my body; and where those coming from time to time from earth, redeemed by Jesus' blood, first made their appearance, and emerged into heaven. I saw one rise above this,— horizon I can hardly call it,— rather edge,—with a body precisely like my own, of the same material, pure, unearthly, transparent, spiritual, with an angel's wings like those I too was bearing, and with a countenance from which all the clouds of earthly cares and sorrow had forever passed away, and on which rested the calm blessedness of inward love to Jesus and of that sinless but eternal day. I looked,— it was one I had known, and loved, and walked with on earth towards that better country,— a pious friend with whom I had enjoyed especial happiness in speaking of Jesus, and of that land where we were now meeting, and where we were ever to rest with Him whom our souls loved so well. I could not be mistaken. On earth I had promised that if I preceded her to heaven, I would give her a heart-warm welcome when she came. And instantly moving, floating sweetly and gently down to the place where she was standing on the very entrance, an illimitable threshold of light, I took her by the hand and said,—"Welcome, welcome, welcome to this eternal dwelling-place with Jesus, our everlasting rest. Here is Jesus,— let me take you to Him." Her whole appearance was angel-like, pure and heavenly,— a realization to the mind, of loveliness such as it exists among the saints in light, fit companions of Jesus where he is in glory. I saw all that was intended by the promise, "They shall walk with me in white, for they are worthy." *Rev.* iii : 4. The whole expression was that of a beauty the combined elements of which are purity, and loveliness, and life in the highest perfection. I now felt why such frequent reference is made in *Revelation*, iii : 5, &c. &c., to white raiment, the white throne, &c. in speaking of the saints in heaven. Her robes had been truly washed and made white in the blood of the Lamb. *Rev.* vii : 9, 14. Her whole being, countenance, hands, robes, all, were changed into the likeness of Jesus at the Transfiguration, when "his face did shine as the sun, and his raiment was white as the light, exceeding white as snow, so as no fuller on earth can white them." *Matt.* xvii : 2 ; *Luke*, ix : 29 ; *Mark*, ix : 3. The only difference in her case was the absence of the lustre ;— it was all this without the glistening. There she stood a living temple, with a spiritual

body more beautiful than a body that might be formed of something combining the blended beauty of the purest marble and of light,—instinct with life in its highest loveliness,—a fitting shrine for a heart that was to stand before the throne of God who is light, and burn there as a censer with the incense of living love to Jesus,—such heart as had received the blessing, "Blessed are the pure in heart, for they shall see God." She was now on the threshold of seeing God evermore; and that heart thus pure was now burning and beating in a spiritual body equally heaven-like and pure. I could say in Milton's words, she

> "Came, vested all in white pure as her mind:
> Love, sweetness, goodness, in her person shined
> So clear as in no face with more delight."

Our meeting was one of exquisite joy, more exquisite on account of its very calmness. As we moved onward towards Jesus, it seemed as though the fibrous roots or tendrils of the affections of the soul were so delicate and exquisite as though they too were of light, and soul seemed to be mingled with soul by the outgoing of these affections as intimately, and purely, and delicately as light might float into and mingle with light. The whole being both soul and body was refined from all the dross of earth and sublimated into the etherial purity of the third heaven; there was nothing that could by any possibility go wrong; every pulsation was holiness; the vital energy of my being was Jesus' love; I felt what it is to be made partaker of the divine nature; passion and every evil feeling had been uprooted forever; nothing was left but the pure affections of the heart clustering on love to God as the root; every thing earthly and sensual had been left behind in this world of sin from which I had emerged; and on every part of this spiritual temple of my new being, "Holiness to the Lord," was written, not by letters, but in the purity and beauty of its form and structure; and like that Holy City of which we were now eternal inmates, into the soul there could in no wise enter anything wrong. Hence soul went forth to soul most delightfully without the least reserve; and love thus realized its perfection and our happiness. I felt what was meant by the Saviour's prayer, "That they all may be one, as thou, Father, art in one, and I in Thee; that they also may be one in us;—that they may be one as we are one." *John*, xvii: 21–22. It seemed as though we were one soul, just as commingled light is one and inseparable; the friendship begun on earth at the cross and by the Holy Spirit

had been then made perfect, and it would be thenceforth as impossible to separate or alienate us, as to separate light that has once been blended. This, thought I, is what Jesus meant by the blessedness of our coming to the spirits of the just made perfect. *Heb.* xii: 23. It reminds me of lines where in reference to the revival of our friendships in the coming world, occur the words,

> "With them the immortal waters drink,
> And soul in soul grow deathless theirs."

I felt perfectly of what amazing happiness we are susceptible in being made capable of Christian friendship. G. B.

Food and Faith.—More good is done preaching to full stomachs than to empty ones. An orthodox creed is made popular by full soup bowls. The first of these is a German proverb, and the last ought to be an Irish one. But the original of both may be found in Vatheke, whose faith and piety always increased as he satisfied his appetite. In the same breath, he recited his prayers and called for the Koran and sugar, pilan and cornfits. This is trying to have the best of both worlds.

THE ROYAL FAMILY OF ENGLAND.

One of the speakers at a mission meeting in Leicester, England, gave some information concerning the teachers and nurses to whom is intrusted the training of the children of the Royal family. The monthly nurse in the Queen's household, he stated, was a member of Dr. Steane's (Baptist) Church, at Camberwell. The Princess Royal, now the Princess Frederick William, was awakened through reading a sermon of Adolph Monod, and became thoroughly religious. When the last child was born, a Wesleyan was selected for nurse. The teacher of the Prince of Wales, Mr. Gibbs, was a Nonconformist. Previous to appointment, he was sent for twice, and for two hours was subjected to a severe questioning by the Prince Consort and her Majesty, to test his knowledge. All the heads of the departments about her Majesty were pious people. Every child that was born in the Royal family was born amid many prayers. The

pious members of the household assembled themselves together and continued praying for the Queen until the child was born, when they gave God thanks. He thanked God for such a Queen and such a Court, and that under her God was prospering Britain as He had never prospered it before.—*Exchange.*

EVENING PRAYER.

I come to Thee, to-night,
In my lone closet, where no eye can see,
And dare to crave an interview with thee,
Father of love and light!

Softly the moonbeams shine
On the still branches of the shady trees,
While the sweet sounds of evening on the breeze
Steal through the slumbering vine.

Thou gav'st the calm repose
That rests on all—the air, the birds, the flower,
The human spirit in its weary hour,
Now at the bright day's close.

'Tis Nature's time for prayer:
The silent praises of the glorious sky,
And the earth's orisons profound and high,
To heaven their breathings bear.

With them my soul would bend
In humble reverence at Thy holy throne,
Trusting the merits of Thy Son alone
Thy sceptre to extend.

If I this day have striven
With Thy blest spirit, or have bowed the knee
To aught of earth in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turned away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father! my soul would be
Pure as the drops of eve's unsullied dew,
And as the stars whose nightly course is true,
So would I be to thee.

Not for myself alone,
Would I these blessings of Thy love implore,
But for each penitent the wide earth o'er,
Whom Thou hast called thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years
Has watched to soothe afflictions, griefs and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope, or health,
Be Thou their solace, and their joy and wealth,
As they have long been mine.

And now O Father! take
The heart I cast with humble faith on Thee,
And cleanse its depths from each impurity,
For my Redeemer's sake. —*Hymns of the Ages.*

A Safe Rule.—A minister, preaching on the subject of misrepresentation and slander, said: "When professors of religion so far degrade themselves and their profession as to attempt to injure others by lying and misrepresentation, they should remember that, when the devil was disputing with the archangel about the body of Moses, the Lord would not permit the archangel to bring a railing accusation against the devil; and until they can prove that the individual they wish to injure is worse than the devil, and that they themselves are better than the archangel, the Bible requires them to hold their tongue and mind their own business."

True Religion is not a matter of chance, nor of compulsion, but of choice — of an intelligent, free choice. Christ's people are a willing people even in the day of his power. *Servire Deo est regnare.* All God's ways are ways of pleasantness, and all his paths are paths of peace. The ways of virtue are strewed with roses, if viewed by the full light of faith, which takes in the end with the beginning. "They that serve God shall have a kingdom when they die, and shall wear a crown made of the flowers of Paradise."

Every opinion in religion should be reduced to the question of — what readest thou? and the Bible be acquiesed in, and submitted to, as the alone directory of our faith, where we can get the whole will of God for the salvation of men.—*Chalmers.*

THE CLEANSING WITH HYSSOP.

When the soul is crushed under the consciousness of guilt and is trembling under apprehension of the displeasure of God,—where can the sinner apply for relief? The psalmist has shown in his prayer, "Purge me with hyssop, and I shall be clean." *Ps.* xl: 7. The first thing which he prays may be applied to his soul, is the atoning blood of the Lamb of God who taketh away the sin of the world. This is what is shadowed forth in the purging with hyssop. For understanding how our sin is removed, we must notice in what the defilement of sin consists. When a person who has not been hardened by a course of iniquity, commits an act of sin, there arises in his mind, a feeling of fear in view of the retribution of an offended God. This dread of the wrath of the Judge of all is most sensibly felt by the young and tender-hearted,—is more or less felt by all offenders, till the practice of guilt has benumbed the conscience. With this fear, there is also a sense of shame, a feeling of degradation in our own opinion, resulting from the consciousness of a stain upon the heart and a blot upon the moral character which must sink us in the estimation of others. Like Adam in the garden, this feeling of fear leads us to hide from the presence of the Lord, to seek a shelter from his frowns and wrath; this sense of shame prompts the offender to hide his turpitude from the public eye, for avoiding disgrace no less than suffering. Our first parents hid in the thickets of Eden because they were conscious of having offended against the authority of God as a ruler, whose power must inflict on them the law, and because they felt themselves to have lost that inward purity of heart which was a conformity to the holiness of God, and without which, as moral beings, they must be ashamed to stand in His sight.

Now, in saving man from his estate of sin and misery, there is necessity for removing both this feeling of fear and the sense of shame, before he can enjoy peace and take delight in the presence of God, where alone there is fulness of joy. This fear is removed in justification by the blood of Jesus Christ; this feeling of shame springing from a stain on the heart, is removed in sanctification by the Holy Ghost. The former is what the psalmist refers to in the words, "*purge me with hyssop.*" In *Numbers*, nineteenth chapter, we have an account of the Jewish ceremonial of preparing the ashes of the red heifer, as a purification for sin. The animal was to be

without spot, wherein is no blemish, and having been brought forth and slain without the camp, the blood was to be sprinkled before the tabernacle seven times, and the body having been burned, the ashes were to be gathered and laid up without the camp for the congregation of the children of Israel. Under certain circumstances, a person who had offended, was to take of the ashes of the burnt heifer of purification for sin, and having mingled it with running water in a vessel, take hyssop and dip it in the water and sprinkle the person, thus making him ceremonially pure, and restoring him to the privileges of the congregation of the Lord. To this does the apostle refer in *Heb.* ix: 13, 14, "For if the blood of bulls and of goats, and the ashes of an heifer," &c., that is, if the blood of bulls and of goats and the ashes of an heifer had power under the law to cleanse from pollution of the flesh, much more must the blood of Christ, who with a divine nature in union with the human, offered himself unto God, deliver us from pollution of the soul. The particular thing shadowed forth by the ashes of the heifer thus laid up ready for use at any moment the offender might make application, was the perpetual freshness and efficacy of the blood of Christ in securing pardon. The blood of the Jewish sacrifices in general was of avail only when just slain; the ashes of the heifer retained their efficacy for ages. Hence Paul says, *Heb.* x: 20, that Jesus has opened for us a new and living way, that is, a way in which his atoning blood ever retains the same efficacy in securing our pardon, as though it was shed at the moment of our application.

That the psalmist looked beyond these emblems to the great sacrifice they shadowed forth, appears from the fact that the Jewish law made no provision for a sin which like his, had been committed presumptuously. "The soul that doeth aught presumptuously, shall be cut off from among the people." *Num.* xv: 30. But while the Jewish ceremonials made no provision for the pardon of such sins, (verse 16th,) this penitent instructed by the Holy Spirit to see with Abraham, the day of Jesus Christ, looked through those unsubstantial types forward to the blood of sprinkling which speaketh better things than that of Abel,— to that blood which though our sins be as scarlet can make them white as snow, and though they be red like crimson can make them as wool, *Isa.* i: 18.— That blood of Jesus Christ the son of God which cleanses from all sin. 1 *Jno.* i: 17.

As to this atoning blood the ancient saints looked forward for pardon, to the same sacrifice do we look back with a like faith in seeking relief for our broken hearts in the peace which Jesus has

promised, and which Jesus only can give. "Wherefore being justified by faith, we have peace with God through our Lord Jesus Christ." *Rom.* v: 1.

"Wash me thoroughly from mine iniquity." The fear caused by sin having been thus removed by pardon, it remains to have this shame obliterated, the stain on the heart removed by the influences of the Holy Spirit. As the devout Jew went into the tabernacle, the first thing met was the brazen altar on which were offered the victims, types of Him who bore our sins in his own body on the tree; and passing beyond this, he next came to the brazen laver filled with water which pointed to the cleansing power of the Holy Ghost. As both these must be passed before reaching the door of the sanctuary, we can hope to reach the door of the heavenly sanctuary and pass in to stand amid the glory of the Shechinah of the upper temple, in no other way than by the sprinkling of the blood of Jesus and the renewing of the Holy Ghost. The sinner can as easily make atonement for his sin, as wash away the inward defilement of sin from his heart. There are many irregularities of life a man may correct,— many errors of his ways that he may amend; this is a very different thing from eradicating the stains of guilt from the conscience and rescuing the leprous soul from its corruption to a state of perfect health. In providing salvation for us, God has appointed means, without the use of which we cannot hope for his blessing. The persevering use of the means is our duty,— the efficacy of those means must be from God. Naaman might have been healed without washing in Jordan, but as God appointed this means for him, he could not be restored without using it; though it was not the water of Jordan, but the divine agency accompanying it that restored his flesh like unto the flesh of a little child. 2 *Kings*, v: 14.

A man may do many injuries which it is not in his power to repair. What human power can heal an eye that has been blinded? Who can heal the withered hand? Who can restore the palsied limb? Who can give life to the dead? Who but God? There are injuries equally great done to the soul,— its vision is blinded, its strength withered, its hand palsied by unbelief,—it is dead in trespasses and sins; who can undo these evils,— inflicted though they have been by your own willful act,—who can heal these miseries but God the Holy Spirit? Two things were prominent above all others in the Jewish ceremonies,— the *innumerable offerings* of the blood of victims in sacrifice, and the *endless ablutions*. These two great classes of services pointed to the two grand truths represented by

the sacraments of Baptism and the Lord's Prayer,— that without the blood of Christ there is no pardon of sin,— that without the spirit of Christ there is no removal of the stain of sin and restoration to holiness. Pollution is as inseperably connected with sin, as purity with holiness; and this pollution nothing can eradicate but the cleansing power of the Holy Ghost. However deep the stain, He can wash it away. Speaking to the inhabitants of Corinth, that polished but abandoned city, Paul says, "Neither fornicators, nor idolators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." 1 *Cor.* vi: 9. By this simple yet powerfully efficacious means, may the greatest sins be pardoned and the deepest guilt erased. If never yet you have hoped in Christ, and the burden of your iniquities is pressing heavy on your heart; if having professed His name, you have been carried away in an unguarded moment by the onset of temptation, and your soul is broken with grief,—go, go freely, go with humble confidence to the blood of Jesus and to the Holy Spirit; there shall you find pardon,— there be washed thoroughly from all your iniquities. G. B.

THE POUND OF FLESH.

In his portrait of Shylock clamoring for the pound of flesh, the great English dramatist was more faithful to human nature than some persons might suppose. The Jewish law of debtor and creditor, like all their other enactments, was far in advance of the heathen world. There was in many of the Mosaic statutes a wisdom that cannot be appreciated without contrast with cotemporary heathen laws; and without remembering that a leading object in the legislation of Moses was to build up around the Jews barriers against the inroads of the surrounding idolatry.

When we read that idolatry was punished with death, we are not surprised if remembering that under the Jewish theocracy idolatry was treason, a crime all states punish with death. The law, "Thou shalt not seethe a kid in his mother's milk," will not seem unworthy of notice, when we know that the heathen were in the habit of making a broth of this kind and sprinkling it over their grounds for

securing the good will of the gods towards their crops. The prohibition against swine's flesh had a deeper reason than mere sanitary precautions. Among the heathen, the hog was sacred to Venus,— a point commentators on the scriptures have failed to notice,— and at nuptial ceremonies, sacrifices of this animal were usual. When we consider the wide-spread ramifications of the worship of this goddess, and the swine, as the emblem of sensuality, devoted to her worship, we see how wisely this animal was interdicted to the Jews.

We make these statements rather for the purpose of introducing the following passage from Dr. Arnold's history of Rome:

"Among the Israelites, if a small proprietor found himself ruined by a succession of unfavorable seasons, or by an inroad of the Philistines or Midianites, and obliged to borrow of his richer neighbor, the law absolutely forbade his creditor to take any interest at all. If he were obliged to pledge his person for payment, he was not to serve his creditor without hope, for at the end of seven years, at the farthest, he was restored to his freedom, and the whole of his debt cancelled. Or if he had pledged his land to his creditor, not only was the right secured to him and to his relations of redeeming it at any time, but even if not redeemed, it was necessary to return it to him or his heirs in the year of jubilee, that no Israelite might by any distress be degraded for ever from the rank of a freeman and a landowner. A far different fate awaited the plebian landowner at Rome. When he found himself involved in a debt which he could not pay, his best resource was to sell himself to his creditor, on the condition that unless the debt were previously discharged, the creditor, at the expiration of a stated term, should enter into possession of his purchase. This was called, in the language of the Roman law, the entering into a nexum, and the person who had thus conditionally sold himself was said to be 'nexus.' When the day came, the creditor claimed possession, and the magistrate awarded it; and the debtor, thus given over to his purchaser, addictus, passed with all that belonged to him into his power; and as the sons were considered their father's property, they also, unless previously emancipated, were included in the sale, and went into slavery together with their father. Or if a man, resolved not by his own act to sacrifice his own and his children's liberty, refused thus to sell himself, or, in the Roman language, to enter into a nexum, and determined to abide in his own person the consequences, then he risked a fate still more fearful. If within thirty days after the justice of the claim had been allowed, he was unable to discharge it, his creditor might arrest

him, and bring him before the court; if no one then offered to be his security, he was given over to his creditor, and kept by him in private custody, bound with a chain of fifteen pounds weight, and fed with a pound of corn daily. If he still could not, or would not, come to any terms with his creditor, he was thus confined during sixty days, and during this period was brought before the court in the comitium, on three successive market-days, and the amount of his debt declared, in order to see whether any one would yet come forward in his behalf. On the third market-day, if no friend appeared, he was either to be put to death, or sold as a slave into a foreign land beyond the Tiber; that is, into Etruria, where there was as yet no interchange of franchise with Rome, amidst a people of a different language. Or if there were several creditors, they might actually hew his body in pieces, and whether a creditor cut off a greater or smaller piece than in proportion to his debt, he incurred no penalty." G. B.

THE TREASON OF GEN. CHARLES LEE.

Had Colonel Napier accomplished nothing more in writing his history of the Peninsular War, than the vindication of the character of Sir John Moore from the aspersions arising from his unfortunate campaign in the north of Spain, he would have reaped a result rewarding abundantly all his labor. He who vindicates a noble character, especially that of the dead, from the malice and misrepresentations of ignorance and slander, accomplishes a noble work. Little less is the service done to truth and humanity by him who tears the mask from hypocrisy, and reveals a pretended virtue and patriotism in the ugliness of its ambition, baseness, and selfishness. The feeling is amiable and commendable which prompts the sentiment — *De Mortuis nil nisi bonum.* This however, like every emotion of the heart that is lovely and of good report, must be held in abeyance by justice. Times may arise when to speak nothing but good of the dead may be treason to truth, no less than injustice to the great and good whose fame is the cherished inheritance of coming generations.

Such is the case in reference to the memory of Gen. Charles Lee. History,—Providence, we should rather say,— has at last done him justice. What many good men had long suspected, unanswerable evidence now confirms. The New York Historical Society have laid

our country under additional obligations by the publication of a volume entitled, "The treason of Charles Lee, Major General, Second in command in the American Army of the Revolution." This volume is by George H. Moore, Esq., Librarian of the Society. The document which so clearly proves the treason of General Lee, was brought with others from the same source in England; and after a rigid examination to satisfy himself of their genuineness, was purchased by Mr. Moore, and is now in his possession. He may well say, he thus finds himself "in sole possession of papers of the most startling character — a key to some of the strangest events of the Revolution." He gives a fac-simile of this paper and of the letter written by Lee from Baskingridge the day he was captured. No person who examines them can doubt they were both written by the same hand.

Lee was captured, December 13th, 1776. He was carried to New York; and though accounts were circulated of his being harshly treated, they were certainly exaggerated. Other authority confirms his own words in a letter to Robert Morris, that "Gen. Howe has treated me in all respects with kindness, generosity, and tenderness." That he was roughly handled at the outset is equally certain. This rigor was relaxed, and Gen. Howe's "kindness, generosity, and tenderness" substituted, because Gen. Howe found that this man around whose neck, as a British officer, a halter might be thrown, could be used for injuring the patriot-cause. Lee showed a willingness to make his military knowledge and his influence gained in our service, the means of saving his own neck and advancing the interests of England. This proof of his treason is endorsed in Lee's own handwriting, "Mr. Lee's Plan — 29*th March*, 1777." Thus early after his capture, had he made his treasonable overtures.

In the indignant words of Mr. Moore, "It was at this time that he abandoned the cause to which he had so solemnly devoted himself. He was wanting in the hour of trial! At the touch of misfortune, like the angel's spear, the disguises of cowardice and treachery fell away, and the pages upon which he recorded his own condemnation, indicate his claim to a high place upon that list of traitors, of whom — to the sorrow and shame of humanity be it spoken, Judas was not the first, nor Benedict Arnold the last! While the Continental Congress were denouncing their most solemn vengeance in retaliation for any injury which he might receive at the hands of his captors — while Washington, forgetting the insults and injuries which had led to his misfortunes, was straining every nerve

in his behalf, and urging his requests upon Congress with constant zeal and sympathy,— HE WAS PLANNING FOR THE ENEMIES OF AMERICA, THE RUIN OF THE CAUSE!"

This plan is a strategetical memorandum, occupying about three sheets of letter-paper, laying down a series of operations for crushing the patriots. The essential point, he says, is "to unhinge or dissolve the whole system or machine of resistance, or in other terms, Congress Government." This is said to depend, as affairs then stood, entirely on the people of Maryland, Virginia, and Pennsylvania; "if the province of Maryland or the greater part of it is reduced or submits, and the people of Virginia are prevented or intimidated from marching to aid the Pennsylvania army, the whole machine is dissolved and a period put to the war." He recommends in order to accomplish this end, that an expedition be sent to occupy the New Englanders at home; and then "four thousand men be immediately embarked in transports, one half of which should proceed up the Potomac and take post at Alexandria, the other half up Chesapeake Bay and possess themselves of Annapolis." These posts, "so strong by nature," were to be strengthened by military works; proclamations of pardon were to be issued; and measures taken to make those places the points from which strong bodies of troops should sally forth to harrass the refractory patriots into submission. After going through his plan in detail,— of which we have been able to notice only the salient points,— he concludes,—"I am so confident of the event that I will venture to assert with the penalty of my life if the plan is fully adopted, and no accidents — such as a rupture betwixt the powers of Europe — intervene, that in less than two months from the date of the proclamation not a spark of this desolating war remains unextinguished in any part of the Continent."

Well does Mr. Moore add, "It is conceived in as wicked a spirit of treason as ever existed. To the extent of his knowledge of the then circumstances of both armies, it is perfectly adapted for entire success, and that it did not ruin the cause, we may thank that God who ruleth in the affairs of men." Lee's exchange was finally arranged and he rejoined the army at Valley Forge on the 20th of May, 1778,— five weeks before the battle of Monmouth. Fresh from his treason and intrigues in the British camp, he went to the important command held at Monmouth; and in the light of this document posterity will never hereafter have any difficulty in understanding the retreat which took Washington by such surprise. The traitor was but manœuvring to embarrass and discredit the Commander in Chief,

and let his friends in the British army see that he was still true to their trust.

We cannot here follow this thrilling subject further. Our object has been to draw attention to this volume of the New York Historical Society. We hope every one will read it. We have read it with an interest intense and painful. In closing the volume, we breathe more freely; and with an eye suffused with the tear of gratitude to God, turn with a veneration greater, if possible, than even before, to that greatest and best of men, Washington. In the light here revealed his magnanimity towers in proportions still more colossal. The baseness of the spirit here laid open of his arch enemy, sets in brighter light the splendor and purity of his own glory. For poor Lee we can cherish no feeling of animosity. We pity him from the bottom of our heart. He has at last reaped his reward. A mere military adventurer; without one throb of love for liberty in his heart, and espousing our cause only because it opened a theatre for his ambition; a Dugald Dalgetty without Dalgetty's good points of character; morose, cynical, one of those shrivelled beings in whose nature every good and genial principle and feeling have been steamed off by the violence of their passions and nothing but the gall left behind; he espoused the holiest of causes from motives selfish and hypocritical, and when he could no longer make that cause the means of his aggrandizement, sought to crush it to the dust. Of such may it be said, "Verily they have their reward." At the period of his death, such was the shattered state of his fortunes, so full had his history been of blighted prospects and blasted hopes, that even then his worst enemy, if possessing any magnanimity, could drop the tear of compassionate pity into his grave. What must be the feelings of such could they view him now that time and truth have drawn aside the vail from this guilt.

"It is impossible to avoid the constantly recurring contrast of Lee's career, with that of his great chief. How we love to turn and linger in contemplation of the character of Washington, which we always recognize with a sense of affectionate admiration, not unmingled with an awe like that felt as in the presence of some great Spiritual Power. He who "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, in perils among false brethren," still bent all the force of his understanding, and directed all his thoughts and actions, to the good of his country. In him were united the purity of the most disinterested patriotism, and all the energy of the most stirring ambition;

the utmost reluctance to engage in the contest, with the firmest will never to abandon it when begun. Of him, it might be said with greater truth than it was said of the famous Spanish Cardinal: 'He was like a city on the margin of deep waters, where no receding tide reveals any thing that is mean, squalid or unbecoming.'

"So let his great example stand
Colossal, seen of every land,
And keep the soldier firm, the statesman pure,
Till in all lands, and through all human story,
THE PATH OF DUTY BE THE WAY TO GLORY."

G. B.

WHITER THAN SNOW.

"WHITER than snow." Such will be the end of our redemption. Whatever God begins he finishes in a glorious manner. And that which issues in the most glorious results, He often begins in the simplest mode. The act of repentance is unimposing,—no pomp, no ceremony;—we see the burdened soul, with anxious countenance and tearful eye, asking the way to the cross, and rolling the load of its sorrows on the arm of one who though invisible is felt to be mighty to save. How little do the world think of the consequences springing from that simple act. In it, is the germ of the blessedness of heaven,—of those fruits of holiness and joy, with which the full grown soul, a tree of righteousness in the paradise of God, *Isa.* lxi: 3, is richly laden,—the first outpouring of that fountain of peace and righteousness, which flowing onward, becomes as a river and as the waves of the sea,—the first dawn of that light on the soul, which shineth more and more unto the perfect day,—the first shade on our heart black with guilt, of that cleansing which makes us whiter than snow.

As we are enabled to form opinions concerning the invisible spirit, chiefly or entirely through material illustrations,—we see the effects of sin on the soul, in the pollution of the body, and shall hereafter witness the glorious state of the redeemed spirit, in the glorified bodies of the saints. The curse on man began on the soul with its sin; and not until the soul had first sinned and died, did the body become subject to death. Then also in the soul, does the Holy Spirit begin our restoration to glory,—and having begun spiritual life in the soul and carried this on to completion, takes up the body when laid down in the grave, and makes it like the sanctified spirit,

whiter than snow. Where can we see the strongest emblem of the corruption spread through the soul by sin? In the dark and hidden corruption of the grave.

But that body as well as the spirit once inhabiting it shall be made whiter than snow. One end had in view by the Lord Jesus in the transfiguration, was to give his disciples a view bright as they could bear, of the glory he had with the Father before the world was, and with which notwithstanding his sufferings then near at hand, the Father would glorify Him again. The consequence was that his face did shine as the snow, and his raiment was white as the light,— so white as no fuller on earth can white them, exceeding white as snow. *Mark*, ix: 3; *Matt.* xvii: 1. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him." 1 *John*, iii: 2. Like Jesus, not as when sitting by Jacob's well,— not as in Gethsemane,— not as on the road to Emmaus,— not as when from the top of Olivet He ascended to heaven;— yea, not even as He appeared on Tabor amid a few beams of His glory;— but as He shall appear amid the blaze of glory on the great white throne, from whose face the earth and the heaven flee away, *Rev.* xx: 11.—Whose garment was white as snow, *Dan.* vii: 9.—As He shall appear in the heavenly Jerusalem, where the city had no need of the sun neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. *Rev.* xxi: 23. And oh! have we not the word of Him who cannot lie, that He shall change our vile body that it may be fashioned like unto His glorious body. *Philip.* iii: 21. So white shall these dark bodies of corruption be made by the working whereby He is able to subdue all things unto himself,—and this the index of the purity which by the washing of the Holy Ghost, is spread over the whole soul,— that perfect holiness in which consists our perfect conformity to the perfect image of God. The woman clothed with the sun, and the moon under her feet, and upon her head a crown of stars, *Rev.* xii: 1, was an emblem of the church and of its individual members: Who can speak of the glory of the saint when standing on the moon, clothed with the sun, and on his head a crown of righteousness, of stars, among which on his forehead shines as the brightest gem that which is the gift of Him who has said, "I will give him the morning star." *Rev.* ii: 2. Nay, so surpassing is the blaze of glory in which the path on which we enter at repentance, ends,— that like the sun at mid-day,— we are dazzled with the brightness and turn away bewildered and overpowered,—

rejoicing that by proving faithful unto death, very soon this corruptible shall put on incorruption; and receiving a spiritual body like unto the glorious body of Jesus, we shall be able to get up into the mount and there wish to go no more down, under the shadow of his unveiled glory. G. B.

THE CHURCH BUILDING BOARD.

Build the house and I will take pleasure in it, and I will be glorified saith the Lord.—*Haggai*, i: 8.

By the last Assembly the Church Extension Committee was constituted the Church Building Board. This arm of the Church is of very great importance. If John Knox's view of Monastic structures be the correct one: namely, that "when the rookeries are pulled down, then the rooks will fly away," it will follow that the building of rookeries will increase the number of rooks. At least it is not a debateable question — it is one already settled, that suitable houses of worship are necessary for the worship of God. And it is clear also that the erection of a house of worship gives permanence and influence to a congregation, such as they can never have without it. We rejoice with all our heart in the efficiency of this Board. It is managed with care and ability. The Report for the last year has been mislaid. We learn from that of 1858, that grants were made to thirty-one Synods, during the year. The chairman is Rev. Dr. Anderson, St. Louis, and the Rev. Dr. H. I. Coe is the corresponding secretary, St. Louis, Missouri. The results are summed up in the following style:—

"Scarcely three years have elapsed since the Assembly's Church Extension Committee was organized. In that time over $57,000 have been raised for the Church Extension cause without any salaried agent. This is within $11,000 of the whole sum raised during the eleven years, of organized effort in connection with the Board of Missions. The amount received from *churches* in the last *three* years is *double* the amount received from churches during the previous *eleven* years.

"These results encourage the Committee to hope that the blessing of God and the favor of God's people will advance the Church Extension Enterprise, until all our waste places shall be supplied with sanctuaries wherein the Lord will take pleasure and will be glorified."

THE PASTOR'S RETURN.

THE following hymn, written for the occasion, was sung in the Rev. Dr. Scott's Church, Sabbath morning, July 15th, on the occasion of his return, after an absence of three months to attend the General Assembly at Rochester, N. Y. The crowded congregations, morning and evening, testified the feeling with which his return was welcomed.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.—*Ps.* cxviii: 29.

Lord, may each heart, a sacred urn,
With incense gush of thankful praise;
Thy Presence-cloud with glory burn,
While in thy courts our thanks we raise,
For this blest meeting once more given
To pastor, people this side heaven.

Thy hand far on these western hills,
Did plant and root this Israel's vine;
Thy spirit bathe with living rills
Its roots, its bloom with light divine:
Him angel of our church didst send
This clustering vine to guard and tend.

His angel-guard, when wandering far
O'er sea and desert, Thou didst send;
Thy Presence, like the Magi's star,
Did guide, from every harm defend.
Here kneeling at thy gracious throne,
This kindness would we bless and own.

Lord, hear our humble, trusting prayer;
Our pastor fill, enfold with love;
E'er on thy heart this people bear,
And ripen for thy home above,
Where friendship's bonds are never riven,
With Jesus mid the love of heaven.

G. B.

"You, Oh Athenians, I embrace and love, but I will obey God rather than you."—*Socrates' dying speech.*

READ THE SCRIPTURES.

In Mohammedan countries where the Arabic language is not spoken, educated persons are obliged to learn to read the Koran in the original Arabic. Yet in Christian countries, not only will intelligent persons ask what benefit results from a knowledge of the Greek language, but even those who have had advantages of liberal education, will allow the knowledge already gained to ooze away through sheer neglect. Every pious man must feel that he is abundantly rewarded for years of study spent on the dead languages, by the ability to read the Scriptures in the original Greek and Hebrew. No liberally educated man is pardonable for allowing knowledge thus got and capable of so precious a use as that of studying God's truth at the fountain-head, to lie useless and slip away from his grasp.

A little study daily will in time surprise us with the additions it makes to our attainments. Any person who will persistently read a single verse of the Greek testament a day, will in no great length of time find himself familiar with its greatest difficulties and turning to the original with pleasure no less than profit. No study pays better. It is a more precious soil for the laborer than that of the patriarch, when "Isaac sowed in that land, and received in the same year a hundred fold: and the Lord blessed him." *Gen.* xxvi: 12. No Christian desirous of growing in grace can take such effective means for this end, as thorough reading of the Scriptures. The common English Bible with the marginal references and marginal readings, put there by the translators and found in the editions of the Bible Society, should never be superseded even by the originals. It should always be read and studied in connection with them. Its marginal readings throw great light on the meaning. They were put there because the translators were almost at a loss to choose between them and the corresponding words in the text, though they preferred on the whole that which they placed in the text. These readings with the references form a most valuable commentary. They are indeed the foundation of all commentaries. They lead us on to do what our Saviour enjoined when he said, "Search the Scriptures." *Jno.* v: 39.

Were men to search here as for hid treasures, as our miners in the mountains search for gold, they would find that which is better than thousands of gold and silver. *Ps.* cxix: 72. The veins of this

mine teem with that "which cannot be valued with the gold of Ophir, with the precious onyx or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." *Job* xxviii: 16. Here we can gather durable riches and righteousness. Here we can amass that which will enable us to realize "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven." Compare the self-denial and toil of the miner, with the self-denial and toil of the student of God's truth in delving among the roots of the original tongues, and say which is greater? Put in contrast the results of their respective labors,—the character, the enduring nature of those results,—and say which is more desirable?

The study of the Scriptures with the originals obliges us to thorough investigation and closer thought. The same remark will hold true of reading in connection with the English Bible, any version, such as the Spanish, German, or French. In the Hebrew or Greek, a single new shade of meaning in a single word may open a train of thought which will prove a blessing and a joy through life. In *Ps.* xxv: 14, we read "The secret of the Lord is with them that fear him." But when we find the word "secret" in the Hebrew to suggest more properly "confidential friendship," and read, "The confidential friendship of the Lord is with them that fear him;"—how precious the thought. We learn that the believer is permitted to have God as his confidential friend.

When we read in the Greek of 1 *Cor.* 13th chap., the word rendered "charity" is that answering truly to our word "love," the significance and beauty of this passage are immeasurably enhanced. Not alms-giving, but love is the essential grace. In *Luke* xxi: 2, how much is the instructiveness of the account of the widow's mite increased, when we find the word "poor" to suggest she was so poor as to be obliged to work for her bread, and the two mites were together worth less than half a cent.

Thus the force of 2 *Cor.* viii: 9, is beautifully increased when the word "grace" is found to mean "liberality," and we see that the apostle in enforcing the duty of giving, clenches his argument by saying, "Ye know the liberality of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

There is a very beautiful idea suggested by the Greek word in

Eph. v: 19, that is not seen in the English: "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." The words "making melody" in your heart mean — singing, and your heart as a stringed instrument, as a harp, accompanying your song.

The heart in trouble feels its energies additionally strengthened by the promise in *Heb.* xiii: 5, when looking into the Greek we find it to read literally, "I will never, never leave thee; I will never, never forsake thee."

These instances which are given for illustration, might be indefinitely multiplied. No labor, however great, is spent in vain, that adds a single idea to our knowledge of the Scriptures. Those who can study the originals, or the Greek alone, in however moderate a way at first, cannot be excusable for neglecting to improve this gift. They hold in their hand a key which though rusty and hard to work, may be made by care and polishing, to open the way for them into a treasury of illimitable delights and eternal blessings. Those who cannot command this privilege may be comforted by knowing that the more a scholar studies the Greek and Hebrew, the more strongly are his affections entwined around our precious English version. Its truths and memories are associated with all that is most touching and endearing to the heart, from the lisping veneration of infancy to the deepest devotion of age,— from the first tear of penitential sorrow to the brightest visions of the soul longing to pass away to glory. In sickness and in health, in sorrow and in joy, in prosperity and in adversity, in brokenness of heart and in deepest gladness of spirit, in the chamber of sickness, by the grave wherein lie our blighted prospects and blasted hopes,— in all the scenes of a checkered pilgrimage, this old, precious English version is identified with the deepest affections and most touching remembrances of the soul.

No relic more affecting than the worn
And well used Bible of a friend in heaven.
Of earthly things this nearest lay the heart.
Through all the fortunes of a checkered life;
In joy and grief, in sunshine and in gloom;
When friends were numerous, and when friends decayed;
When the lone heart lay crushed, a bleeding wreck,
In silent anguish, by life's desert road;
When sins distressed, when heavenly visions smiled;
In spiritual gloom, and when our Lord
Walked in close converse with our burning hearts;
This precious volume was the only joy;

These truths the gloomy spirit's only light,
The crushed and wounded spirit's only balm.
Here, with the wintry dawn of early day,
Our straining vision searched for living truths;
And here in summer-twilight's gathering shades
This page of love our aching eyes perused.
And when mid falling chill-dews of the grave,
The hand grew cold and nerveless, and forgot
Each earthly touch, it wandered still to find
This page of words of Jesus; and the heart,
When other loves grew cold, its tendrils warm,
In darkening death, strong round this volume drew,
Loved next to Jesus, the pure amulet
Filled with the living perfume of his love.
There, cold and still the hand yet faithful lay,
True to its latest love, on the old book
Left now when faith is turned to sight in heaven.
These pencilled passages, these places worn,
These pages blotted with the frequent tear
Burst from contrition's eye of longing love,
Speak of a weary pilgrim's heavenward love,
Speak of a weary pilgrim soul at rest.

G. B.

A Praying Preacher.— And who needs prayer more than a preacher of the Gospel? Chalmers was right: "A minister has no ground of hope for fruits from his exertions until in himself he has no hope; but he has learned to put no faith in the point and energy of sentences, until he feels that a man may be mighty to compel attention, and mighty to regale the imagination, and mighty to silence the gainsayer, and yet not mighty to the pulling down of strongholds." The apostles felt at liberty to devolve the distribution of the Church's alms on others chosen for the purpose. But they did not dare to quit praying and preaching.

Looking to Christ.— Let this thought, that God cannot lie, keep in conscious safety the heart of every one who looketh to Jesus. They who look shall be saved. The sun in the firmament is often faintly seen through a cloud, but the spectator may be no less looking at him than when he is seen in full and undiminished effulgence. It is not to him who sees Christ brightly, that the promises are made, but to him who looks. A bright view may minister comfort but it is looking (to Christ) which ministers safety.—*Chalmers.*

THE HOUSE OF GOD NOT SO EXPENSIVE AS THE SYNAGOGUES OF SATAN.

This is a plain proposition, and it addresses itself to men's temporal interests. It is simply this:—That *vice costs more than virtue.* It costs more to support a drunkard than a sober man; more to sustain the licentious than the chaste; more to secure and convict a criminal than it would have cost to have prevented him from becoming a criminal by placing him under religious influence. Sabbath-breaking is an expensive vice. One Sabbath spent in idleness and dissipation — in neglecting the sanctuary, costs more than five days spent in the discharge of their appropriate duties. Which costs the most, to lounge at the corner of the streets, bet on elections, ride to the country, attend the military parade or the horse race on the Sabbath, drink at the exchange, and then to the theatre at night, or to worship God in his holy temple? Which costs the most, livery stable bills, Sunday dinners at the lake, oyster suppers, opera tickets, masquerade balls and coffee house indulgences, or attendance upon the sanctuary? Which is best, to spend the Sabbath in idleness or in dissipation, and resume business Monday morning, with an empty purse, and languid spirits, and a heart aching under the remorse of conscience; or to lay aside business affairs at a proper hour Saturday evening, close the ledger and lock the desk, and shut the world up in the counting-room, and relax the energies of the week in the social endearments of the family—

"The only bliss that has survived the fall."

Rise early Sabbath morn, and begin the day with its appropriate duties, and then to the Sabbath-school, to swim in the smiles and glad faces of earth's brightest similitudes of Heaven — *little children,*— and then mingle with the people of God, who keep holy time, and send up the voice of supplication and the shout of praise to the Most High — and then melted, softened, awed, refined, better fitted for society and for social and civil duties, return home to the Sabbath collation — and Monday, with health repaired, spirits refreshed, and the bright sunshine of the soul, a good conscience, which is a "continual feast," begin the labors of the week? *I speak as unto wise men, judge ye.*

It is seldom that time is lost in the accomplishment of a wicked purpose. The devil rides a fast horse, all booted and spurred.

OUR PHILADELPHIA LETTER.

We have received from the Rev. D. B. Cheney, Pastor of the First Baptist Church of this city, a courteous and Christian note reminding us that in the letter to Philadelphia, republished in the last *Expositor*, we had not mentioned our Baptist brethren among the prominent denominations in California. This omission was certainly through inadvertence, a thing which any person knows may easily occur in a letter. The face of that communication shows it was written as an appeal to our Church in the East, to try and rouse them to do more for this coast. As such its statements were necessarily general, and only such as might bear on the end in view. The Baptists are here, no less than elsewhere in the United States, second only to the Methodists in the extent and success of their operations. The Baptist Church in California now numbers fifty-eight churches, two thousand church members, and sixty-three ministers, all of whom are now in the State, and of whom twenty-nine are pastors of churches.

We take pleasure in acknowledging the kind and Christian tone of Mr. Cheney's letter; and congratulate our Baptist brethren on having as the representative of their interests at this important post, a man who combines with Mr. Cheney's ability such high courtesy and Christian feeling. G. B.

DEATH NO TERROR.

What has the believer to fear in his grappling with the King of terrors? The victory has been gained by Jesus; it remains for us to avail ourselves of his conquest. Here, as in every thing else relating to salvation from sin, the material thing is to have the soul filled with love to Jesus, and with bright impressions of the glory he has prepared for us beyond Jordan. This will enable us to say with Standfast, amid the flood, "The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, do lie as a glowing coal at my heart."

"The Lord is my light and my salvation; whom shall I fear?" The pillar of fire was Israel's light and salvation amid the Red Sea; what had they to fear? The pillar of fire was Israel's light and salvation when passing over Jordan; of whom were they then afraid? That which the pillar of fire foreshadowed is our light and salvation amid the valley of the shadow of death; of whom shall we then be afraid? Thus looking unto Jesus and overshadowed by his glory, so far from being struck with fear at death, we may be enabled to do as the Athenian soldiers did at the battle of Marathon; instead of waiting to receive the attack, they ran to meet the hostile host, and charged the Medes at a run; they were the first who beheld the Medes without dismay; for hitherto the very name of Mede had excited terror among the Greeks. And thus clothed in the whole armor of God, strong in the Lord and in the power of his might, with his strength made perfect in weakness, looking unto Jesus, may we, as good soldiers, meet with cheerful courage that enemy whose name has been a terror to man; meet death in the strength of the perfect love which casteth out fear, and which enabled Payson, in the hour of agony, to

exclaim, "Peace! peace!—Victory! victory!" Mrs. Graham showed the true feeling of exalted faith at the death of her eldest daughter. When the spirit of her daughter fled, the mother raised her hands, and looking towards heaven, exclaimed, "I wish you joy, my darling." G. B.

THE PROVINCE OF THE CHRUCH.

The late General Assembly at Rochester was one of the largest and most harmonious and important Assemblies that our Church has ever held. By its doings and principles, it is seen that it is the settled policy of the Church to keep itself within its proper jurisdiction, and to leave all outside matters to *citizens* — all secular, social and political affairs to citizens — rendering to Cæsar the things that are Cæsar's, and to God the things that are God's. The following remarks we quote from the *Rochester Union and Advertiser:*

"In our yesterday's report of the proceedings of the General Assembly there was a mistake of a single word which it may be worth while to correct. The mistake occurred in the resolution relating to Colonization, the Slave Trade, Temperance and other subjects of a kindred character. The report, corrected, reads as follows: 'In relation to the several memorials and overtures referred to the Committee relating to Colonization, Temperance, the Slave Trade, &c., the Committee recommended the adoption of the following resolution, namely— *Resolved*, That while the General Assembly on the one hand, disclaim all right to interfere in secular matters, and on the other, assert the right and duty of the Church, as God's witness on earth, to bear her testimony in favor of truth and holiness and against all false doctrines and sins, wherever professed and committed, yet in view of the oft repeated action of the Assembly in reference to the subjects above referred to, it is inexpedient to take any further action in relation thereto.'

"This resolution was adopted in a large Committee, and reported to the Convention by the Chairman, Rev. Dr. Scott, of California, and was adopted by that body without debate and with entire unanimity.

"It is a noteworthy fact that so much inflammatory matter as was referred to the Committee on Bills and Overtures, should be thus judiciously disposed of in a body representing every State in the whole Confederacy. Had the same discreet course been pursued by all other bodies representing the same constituencies, the American People would now be One in respect to all the party and religious organizations of the day, instead of being divided and subdivided upon questions upon which, in the nature of things, a diversity of opinion must prevail. The great ends which it is the paramount object of religious organizations to attain, cannot be promoted by fomenting divisions upon such questions as Temperance, Slavery, &c., &c. The discussion of these topics would necessarily produce irritation; and how irritation generated by the needless introduction of extraneous questions among men who are united on the fundamental bases of their organization, can be expected to promote the cause of religion, it were exceedingly difficult to conceive. Were it becoming a secular journal, we should congratulate the General Assembly and the country at large, that there is yet one organization which maintains its Unity by rigidly adhering to the one cardinal Idea that called it into existence."

NEW BOOKS.

Mr. A. Roman, 158 Montgomery street, has laid on our table the following works, which with many others he offers for sale: namely,

Geldart's History of England. This work is published by Sheldon & Co., New York, and Gould & Lincoln, of Boston. It contains ten chapters, and twenty illustrations. It abounds in information, and will no doubt be a popular history. It is after the manner of Abbott's works.

American History, by Jacob Abbott. This is the first volume, and is devoted to "Aboriginal America." The publishers are Sheldon & Company, New York, and Gould & Lincoln, Boston. It is illustrated with numerous maps and engravings. Exceedingly interesting.

Mitchell's Popular Astronomy. New York: Phinney, Blakeman & Mason. San Francisco: A. Roman. 1860. pp. 376.

Prof. Mitchell is an honor to our country. It is difficult to decide on which point we are to admire him the most — whether for his industry and selfdenial, or for his toil and perseverence, or for his great talents as a lecturer, or as a writer; or for his acquirements as an astronomer. This work treats of the sun, planets, satellites, and comets. It is indeed a concise elementary treatise in a popular form, on the sublime science of Astronomy. It is fitted for social or family reading.

The Still Hour; or Communion with God, by Austin Phelps. San Francisco: A. Roman. 1860.

This volume of Dr. Phelps, who is a professor in Andover Theological Seminary, Massachusetts, is an excellent little work. It treats of the Absence of God in prayer; Unhallowed prayer; Romance in prayer; Distrust in prayer; of Faith, temperament, indolence, idolatry, and continuance in prayer.

It seems to have been delivered first as a sermon, and then enlarged and revised for publication. It is refreshing to meet with such a work on this coast from that ancient school of the prophets. All of the foregoing books are for sale by *A. Roman, 158 Montgomery street*, San Francisco, Cal.

Union Book Store. Messrs. Allen & Spier, 148 Clay street, have for sale Alexander's History of the Presbyterian Church in Ireland, published by Carters, N. Y. This is a reliable work, compiled from the standard histories of Rev. Drs. Reid and Killen. It is worthy of a place in every good library.

Messrs. Allen & Spier have also laid on our table,

Dr. Cummings' Great Tribulation, First Series, by Rudd & Carleton, New York. This is rather above Dr. Cummings' other volumes, both as to style and scope. He is one of the most voluminous authors of this prolific age. He is among the best preachers of Great Britain, and has done a great deal by his pen in defence of evangelical doctrines. We find in his books many things we could desire said in a somewhat different style, and some things, we think should not be said at all, and his millenarian views we reject altogether. Still we like the man, we admire the preacher, and we are always interested in his writings. Few living preachers have more influence than Dr. Cumming.